lt Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

a while Faris's father came home, and we celebrated our reunion.

In a corner of the women's section of the tent there presently appeared a small, chubby Bedouin boy, who gazed at us newcomers with inquisitive and bashful eyes. He was still a toddler, and had to hold on to the end of the frayed tent-curtain.

"Menwer!" a woman's voice called from within.

The voice was Tuĕma's; and this was Faris's son!

She came out and laughingly took the boy by the hand to lead him back, when I called out her name. She turned round in amazement and raised her hand to me in the salutation of peace. Then she bent down and whispered into her child's ear. The little fellow pointed to me and looked into his mother's face. She nodded encouragingly, and he wobbled toward me with outstretched arms. As I picked him up and hugged him to me, I laughed, but there were tears in my eyes.

Tuĕma, who was speechless with amazement at seeing me again, at last joyfully exclaimed: "Aziz!"

At a gesture from her father-in-law she sat down on a camel-saddle beside us. She touched me with shy fingertips in greeting and in her dark eyes was the sadness of memory. Since Faris's death she belonged altogether to Ibn Naif's family. She had been taken into it as a daughter and sister.

She drew the boy to her breast, and the two fondled each other, a picture of maternal happiness.

"In the evening the Beloved one went from me," said Tuĕma. "In the morning he came back to me."

"Sabah—the morning," I whispered to myself.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

by marrying the daughters of other chiefs. After six months or, at most, one year they divorce their young wives, regardless of whether they have borne them children or are pregnant, and marry another girl or woman, so that they never have more than one wife in the tents. 586 557 628

According to common opinion, a man should divorce his wife as soon as the one becomes disagreeable to the other. As the proverb has it: "Reproach a herdsman or a wife with nothing; if thou hast occasion to reproach them frequently, thou hadst better dismiss them: *ar-rā'i w-al-warw la tenākerhom elja tubṛi tenākerhom dwārhom*." When divorcing a woman the man says to her: "Go away! See, now thou art divorced and may attach thyself to another man! *Kawferi tarīč ṭâleż w-ar-rugğâl 'âleż*." Or he says: "Thou art free altogether. Thy saddle cover is spread over thee! *Ḥuğra mazfū 'alreje ğa lāleč*." This means that in the same way as a saddled mare may be ridden by any one, any man may marry a divorced, and thus perfectly free, woman. The divorced wife gathers together her dresses, pillows, blankets, and rugs, saddles her she-camels, and loads her property. Just as she is about to depart the man says to her: "As soon as thou reachest the tent of thy kin and settest foot in the tent of thy kin, thy divorce will overtake thee in the tent of thy kin, *elja wuṣalti bejt halec ṭalāżec jeğic jâṣelč ila bejt halec*," for on the way from her husband's tent to that of her parents she is still under his protection. The moment she enters the tent of her kin, she breaks definitely the ties binding her to her husband and belongs to her *ahl*, kin, and to no one else. As long as her father is living, he is the representative of the whole kin for the divorced woman; after his death her eldest brother is the representative. If there are no brothers, the duty falls to the nearest relative, either an uncle or cousin. 591 602 619

The divorced woman may be remarried three times by her former husband. If he will not remarry her he proclaims: "Thou art divorced three times, *enti ṭâleż beṭ-ṭalâṭ al-ḥawārem*." The man who divorces his wife without claiming what he has paid to her relatives may limit her freedom, *jeḥağğer taḥğīr*, by stipulating: "I let any one have thee except So and So, to him I will not give thee; *an-uḥallič likill aḥad 'oḳob flân* (or *kowd flân*, or *ṛejr flân*) *mâni mḥallič leh*." Or he may say: "Anybody may take thee but So and So, *an-uḥallič likill aḥad ja 'oḳob* (*ja kowd* or *ja ṛejr*) *flân*." When a man 586

Filled with joy, Ḫalaf rode to his tent, brânded the camels with his mark, and let them be driven to pasture. But soon afterwards Fâjez, ignorant of Ḫalaf's stratagem, sent a slave to demand the animals. Ḫalaf, of course, sent back the answer: "The *rwémel* are mine. Eben Ĝandal gave them to me." The slave asked: "Which Eben Ĝandal?" "Ĝed'ân eben Ĝandal."

On hearing the message, Fâjez inquired of his wife and, learning what had happened in his absence, let Ḫalaf have the camels with the words: "A gift of Eben Ĝandal knows no mesn."

A camel presented by a man to his divorced wife belongs, with all her calves, to the divorcee exclusively. Neither the husband's nor her own kin can lay any claim to her. She can give or sell the camel to whomsoever she wishes and spend the money received for it without being responsible to anybody, for she is the sole owner of that property. *mâ leha ḥeric ḏl-allâh.*

When a Rwejli dies, leaving a widow with a baby daughter, his kin takes his tent as well as his camels. The widow goes back with her daughter to her own kin. From the price that had been paid for her she gets a she-camel, *be'îr*, which also belongs to her only. The little daughter remains with her till she grows up, returning then to her father's kin.

If a Rwejli leaves two widows with little boys, his property is divided temporarily between both widows to enable them to bring up the boys. At the sons' maturity the estate is divided among them according to law, i. e. the first-born is given one camel more than his brothers. This male or female camel is called *nefel*. The tent and the saber belong, as is the Arab custom, *farâjeẗ al-'arab*, to the youngest. The gift, *neḫḫe*, which the boy receives on his circumcision is his own property, which he shares with nobody.

A short time ago a Rwejli died leaving two widows, each of whom was suckling a baby boy. Ḫalaf âl Iĝen, who became their guardian, *wâṣi*, gave one widow both the tent and all the camels, letting the other go empty-handed with her boy to her kin. When the latter complained of this high-handed action to Prince an-Nûri, he ordered the estate to be divided between them equally, as required by the Bedouin law, *farâjeẗ al-'arab*.

If after the father's death his sons also die, the widow's